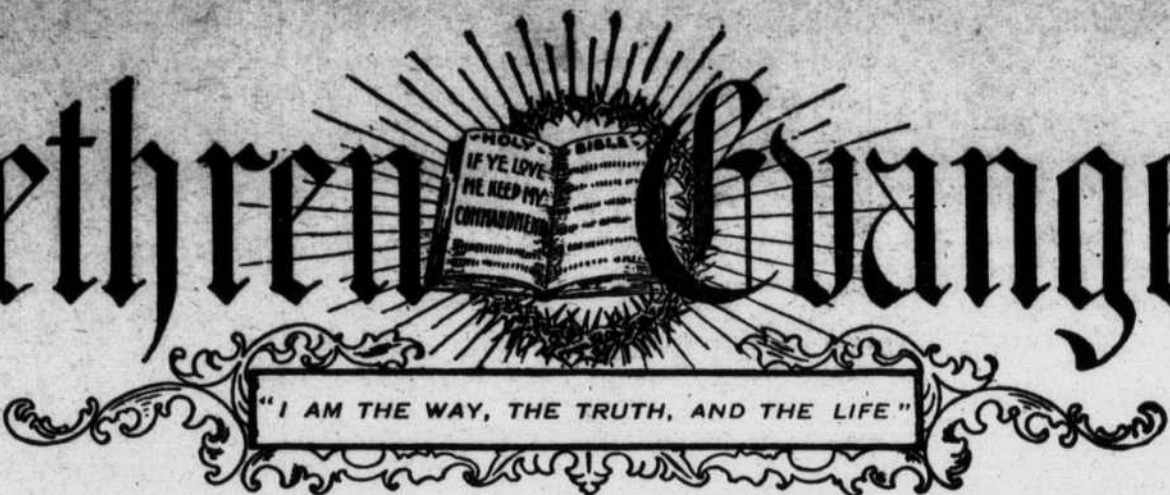


Brethren Evangelist



"I AM THE WAY, THE TRUTH, AND THE LIFE"

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DOCTRINE AND LIFE.

In sending forth this special edition of the EVANGELIST devoted to the doctrines of the Brethren Church, we have no apology to offer beyond our love for the truth as it is in Jesus and for the precious doctrines and ordinances set forth in the Gospel of Christ. The EVANGELIST is an earnest advocate of the doctrine of primitive Christianity. We believe in the doctrines, and contend for the practice of the ordinances, as instituted by our blessed Lord and Master during his ministry on earth. While methods of church work and plans or systems for the dissemination of Gospel truth do and of necessity must vary with the ever varying conditions of humanity, there are yet certain fundamental principles of the Gospel which are not subject to mutability. The great fundamental doctrines incorporated into the plan and economy of salvation by Jesus Christ, are eternally the same—yesterday, to-day and forever. We believe in progression, but not in progress away from, or aside from the Gospel means which the Lord has ordained for man's spiritual growth and development; it is progress *in* the Gospel and by means of those God-given principles without which no one shall attain unto perfection. The doctrines of faith, repentance, baptism and regeneration, as steps in the induction of a child of God into his kingdom and into full fellowship with him, are as essential now as they were eighteen hundred years ago; while the ordinances—the Lord's Supper, Feet Washing, Holy Communion, etc.,—are as vital to the growth and life of the believer to-day as they were in the early days of Christianity. No condition of human society in this world will ever rise above the need of those beautiful symbols the observance of which tends to higher developments in the Christ-life.

It must not be understood that in thus laying stress on these doctrines and symbols, the Brethren Church is slack in the weightier matters of the Gospel. She contends for the doctrine and ordinances of primitive Christianity, not as mere outward rites, forms and ceremonies, but as means of grace, ordained by heaven, for the growth and development in the child of God, of that more perfect manhood revealed in the Christ of God. We are charged with making too much of baptism and other doctrines which are mere outward rites and ceremonies. To this charge we reply that we leave these things just where the Lord put them, making neither less nor more of them, than he, the author and giver, directs. Using them according to the Lord's own direction, we may fully trust in the promise, that obedience to his word will be rewarded with the larger blessings of the Gospel. Between doctrine and duty, there is a vital bond; doctrine and life are inseparable. We deny that one may have the life without the doctrine, and the doctrine, when received according to the will of him who gave it, will always be accompanied by a life in harmony with the Christ-life. Do you boast of your Christian life without doctrine? Then may we boast of Christian life *and* doctrine. While it is possible to have the form of godliness and lack the power, it does not follow that the power is possible without the form. Godliness and the form of godliness are inseparably united; doctrine and life are one. What God has put together let not man put asunder. We invite a careful reading of the defense of the doctrines of Christ as set forth in this issue of the EVANGELIST, with the prayer that the perusal of these pages may strengthen our faith in the blessed Word and promises of God and bring light to those who seek to know the truth as it is in Jesus.

A POINT FOR TRINE IMMERSION.

In the famous debate between Alex. Campbell and N. L. Rice on the subject of Christian Baptism, Mr. Campbell made the following statement: "Not only Mosheim, Neander, but all the historians, as well as professor Stuart, trace trine immersion to the times of the apostles," p. 258, commencing with ninth line from bottom of page, Campbell and Rice Debate.

This statement the Campbellites or Disciples declare Mr. Campbell never made, as it is not found in the later editions of the book. Brother J. B. Wampler, being interested in the matter, copied the title page of the original work, together with the name of the stenographer and a *certificate*, signed by both Campbell and Rice, certifying to the fact that they examined the report of the discussion and found it correct in every particular; this with the above quotation Brother Wampler sent to A. P. Spofford, Librarian of Congress, to ascertain its correctness. Here is the aeple which explains itself:

Washington, June 2, 1896.

In reply to your communication of 1st., I have to advise you that your title page, etc., of the Campbell & Rice Debate corresponds exactly with the edition of 1844, in this library, and so also does the language quoted by you as on page 258.

Very respectfully,

A. P. SPOFFORD,
Librarian of Congress.

It is a fact therefore that Mr. Campbell did make the statement above quoted, though it is an admission which the Disciples do not like to make. The statement is a strong point in favor of trine immersion, the only mode of Christian baptism that can be traced to the times of the apostles.